

American Missionary

"Go ye into all the World, and preach the Gospel to every creature."

He hath sent me to preach deliverance to the captives . . . to set at liberty them that are bruised.—JESUS CHRIST.



DECEMBER, 1864.

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For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, etc., see the 2d, 3d, and 4th pages of this cover.

New-York:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,

ROOMS, 61 JOHN STREET.

Price, 50 Cents a year, in advance.

CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION.

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies — each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE

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(MAGAZINE.)

Vol. VIII.

DECEMBER, 1864.

No. 12.

AMERICAN MISSIONARY ASSOCIATION.

ANNUAL MEETING.

THE Eighteenth Annual Meeting was held at New-Haven, Connecticut, in the Centre Church, commencing October twenty-sixth, at three o'clock P.M.

The meeting was called to order by Rev. George Whipple, senior Corresponding Secretary, who read a letter from the Rev. David Thurston, President of the Association, now in his eighty-sixth year, explaining his unavoidable absence, and giving his views of affairs in Church and State.*

Professor C. D. Cleveland, of Pennsylvania, one of the Vice-Presidents, was requested to preside. He read selections of Scripture from Luke fourth and Matthew twenty-eighth.

Prayer was offered by Rev. Dr. Dutton, of New-Haven.

The Chairman then delivered a brief address. The Minutes of the last Annual Meeting were read by Rev. Henry Belden, Recording Secretary.

The annual statement of receipts and expenditures was read by Lewis Tappan, Treasurer, with the Auditors' certificate, by which it appeared that the cash receipts for the past fiscal year amounted to \$95,395 83
And the expenditures to 96,076 03
While the value of the clothing and goods contributed for the freedmen amounted to..... 45,000 00

An abstract of the Annual Report of the Executive Committee was read by Secretary Whipple, and the Report referred to a committee, consisting of Rev. Dr. Dutton, Rev. H. Ingham, Rev. J. Brewer, Rev. Dr. Hawes, Rev. J. C. Webster, Rev. Dr. Bacon, Hon. A. C. Barstow, and Rev. S. W. Magill.

* This letter is inserted on a subsequent page.

A Business Committee was appointed, consisting of Rev. M. E. Strieby, Rev. Dr. Bacon, Rev. S. C. Leonard, Rev. Dr. Hawes, Rev. J. C. Webster, L. Tappan, and I. C. Hutchings.

A Committee on Nomination of Officers for the ensuing year was appointed, consisting of Rev. S. S. Jocelyn, Rev. Dr. Dutton, Arthur Tappan, T. C. Fanning, and Edwin Booth.

A letter from Rev. A. Benton, of Beloit, Wisconsin, was read.

The Business Committee reported in part.

The Business Meeting was adjourned to half-past nine o'clock to-morrow morning.

WEDNESDAY EVENING SERVICES.

The devotional exercises were conducted by Rev. Dr. Bacon, Rev. J. C. Webster, and Rev. Dr. J. P. Thompson. Dr. Bacon read the hymn entitled, "Christ's kingdom,"

"Hail to the Lord's Anointed,"

which was sung congregationally, accompanied by the organ; Mr. Webster read the Seventy-second Psalm and offered prayer; Dr. Thompson read the hymn,

"Hail to the Prince of Life and Peace,"

which was sung as before. He then preached the Annual Sermon, from Romans 16: 25-27. Subject — The Adaptation of the Gospel for Mankind in all Ages.

THURSDAY.

A meeting for prayer was held at half-past eight o'clock A.M. An hour was spent in devotional exercises, Rev. S. S. Jocelyn presiding. At half-past nine o'clock the business of the Association was resumed. The presiding officer, Professor Cleveland, read lessons from the Scriptures, and prayer was offered by Rev. W. T. Briggs, of Massachusetts.

The minutes of yesterday were read and approved.

The following were appointed a committee to examine the report of receipts and expenditures: Hon. A. C. Barstow, Rev. G. Whipple, Rev. Dr. Dutton, S. Deming, Esq., and Rev. G. Trask.

The proposed amendments to the Constitution of the Association, advertised in the October number of the AMERICAN MISSIONARY, were then considered and adopted.

The Business Committee reported a series of resolutions, which were read, and, on motion of the Chairman, laid upon the table.

Rev. E. Davis, District Secretary, Massachusetts, then, by request, addressed the Association.

The resolutions were taken up for discussion. Remarks were made on the first by Rev. George P. Claffin, of the Mendi Mission, Rev. G. Trask, Rev. J. Brewer, Messrs. A. C. Barstow and Lewis Tappan, Rev. J. W. Alvord, and Rev. W. T. Briggs. After which it was unanimously adopted.

The second resolution was discussed by Messrs. Whipple, Webster, Dutton, Learned, Alvord, Barstow, and Fanning, and adopted.

The third resolution was adopted without debate.

The fourth resolution was then read, several verbal alterations were made, and, after some remarks by the Chairman, it was adopted.

The fifth resolution was discussed by the Rev. R. C. Learned, Rev. I. H. Pettengill, Dr. Dutton, Rev. J. Brewer, L. Tappan, Rev. A. Underwood, Rev. M. E. Strieby, Thomas Ritter, M.D., Hon. A. C. Barstow, and Rev. J. C. Webster; afterward, on motion of Rev. J. W. Alvord, it was recommitted. Adjourned.

THURSDAY AFTERNOON.

At two o'clock the meeting was called to order.

By request, Rev. G. P. Claffin addressed the Association, urging the claims of the Mendi Mission upon the Christian benevolence of the churches.

The sixth resolution was read, and, after remarks by Messrs. Brewer, Strieby, Dutton, Magill, and Webster, was adopted.

Dr. Dutton, Chairman of the Committee of the Annual Report, made the following report, which was adopted:

The Committee on the Annual Report take leave to say that they have examined that Re-

port, and unanimously express their approbation of it, and of the work which it clearly narrates. They especially rejoice in the great increase of the labors so successfully performed by it among the rapidly increasing multitude of the emancipated; and they recommend that the Report be published under the direction of the Executive Committee.

The Association united in celebrating the Lord's Supper, with a large congregation of Christian brethren and sisters of different Churches; Rev. Dr. Joel Hawes and Rev. Dr. Jonas King officiating. Both made interesting and appropriate remarks. At the conclusion was sung the hymn commencing:

"The promise of my Father's love."

It was a highly interesting occasion.

Business was resumed. A vote of thanks to Rev. Dr. Thompson was passed for the discourse delivered last evening, and a copy requested for the press.

The fifth resolution, amended, was reported again by the Business Committee, and adopted.

The Committee on Nominations of Officers for the ensuing year, by their Chairman, made the following report, which was adopted:

President.

Rev. DAVID THURSTON, Maine.

Vice-Presidents.

Hon. F. D. PARISH, Ohio.
 Prof. C. D. CLEVELAND, Pa.
 Rev. JONATHAN BLANCHARD, Ill.
 J. P. WILLISTON, Esq., Mass.
 ARTHUR TAPPAN, Esq., Ct.
 Hon. JACOB BUTLER, Iowa.
 E. D. HOLTON, Esq., Wis.
 Rev. JOHN LOWRY, N. Y.
 Hon. WILLIAM CLAFLIN, Mass.
 Rev. GEORGE SHEPARD, D.D., Me.
 Rev. STEPHEN THURSTON, D.D., Me.
 Prof. SAMUEL HARRIS, Me.
 Rev. LEONARD S. PARKER, N. H.
 Rev. SILAS McKEEN, Vt.
 Rev. E. N. KIRK, D.D., Mass.
 Hon. I. WASHBURN, Mass.
 WM. C. CHAPIN, Esq., Mass.
 Rev. S. W. S. DUTTON, D.D., Ct.
 Hon. JOHN P. ELTON, Ct.*
 Hon. A. C. BARSTOW, R. I.
 Rev. LEONARD D. SWAIN, R. I.
 Rev. J. P. THOMPSON, D.D., N. Y.
 Rev. RAY PALMER, D.D., N. Y.

* Since deceased.

A. H. PORTER, Esq., N. Y.
 Rev. CHARLES W. BOYNTON, D.D., Ohio.
 Rev. J. M. STURTEVANT, D.D., Ill.
 Rev. EDWARD BEECHER, D.D., Ill.
 Rev. W. W. PATTON, D.D., Ill.
 SEYMOUR STRAIGHT, Esq., Louisiana.

Corresponding Secretaries.

Rev. GEORGE WHIPPLE, N. Y.
 Rev. M. E. STRIEBY, N. Y.

Recording Secretary.

Rev. HENRY BELDEN, N. Y.

Treasurer.

LEWIS TAPPAN, N. Y.

Executive Committee.

ALONZO S. BALL, M.D., N. Y.
 HENRY BELDEN, N. Y.
 J. O. BENNETT, N. Y.
 WM. B. BROWN, N. J.
 T. C. FANNING, N. Y.
 D. M. GRAHAM, Me.
 J. M. HOLMES, N. J.
 SAMUEL HOLMES, N. Y.
 S. S. JOCELYN, N. Y.
 ANDREW LESTER, N. Y.
 SELLA MARTIN, N. Y.
 S. W. MAGILL, Ct.
 CYRUS PRINDLE, N. Y.
 THOMAS RITTER, M.D., N. Y.
 WM. E. WHITING, N. Y.

The Secretaries and Treasurer *ex officio*.

Recess till half-past seven o'clock, evening.

THURSDAY EVENING.

The Association met agreeably to adjournment.

Prayer was offered by Rev. Dr. Bacon.

The Business Committee, by Mr. Strieby, Chairman, reported the sixth resolution, which, after remarks by Mr. Strieby and Dr. Bacon, was adopted.

An able address was then delivered by Hon. Francis Gillette, of Hartford, Connecticut.

Rev. M. G. Strieby offered the seventh resolution, as follows:

Resolved, That as our collections in money and clothing have nearly doubled the past year, over the preceding year, amounting to about \$140,000, we feel called upon to endeavor to increase the amount the coming year to \$200,000; and as our corps of missionaries and teachers among the Freedmen numbered last

year two hundred and fifty, we should this year strive to send out three hundred and fifty.

Mr. Strieby supported the resolution in a short address, in which he forcibly and feelingly stated the urgent wants of the Association for money to sustain the teachers that are now waiting to be sent forth to different fields of labor. It was subsequently passed.

Addresses of unusual eloquence were made by Rev. J. M. Manning, of Boston; Rev. Sella Martin, of New-York; and Rev. J. P. Gulliver, of Norwich, Connecticut.

On motion of Secretary Whipple, the following resolution was passed:

Resolved, That the thanks of the Association be presented to the Center Church for the use of their edifice, and to the people of New-Haven for their generous hospitality in entertaining the members and friends of the Association who attended the meeting.

The publication of the Treasurer's Report with the proceedings of the meeting was ordered.

The minutes of the meeting were referred to the Executive Committee for revision and publication.

It was then

Resolved, That the Association adjourn to meet next year at the call of the Executive Committee.

The meeting, which, from the beginning, had been conducted with great concord and unusual interest, closed with singing the Doxology, and the apostolical benediction by Dr. Bacon.

RESOLUTIONS.

1. *Resolved*, That we gratefully acknowledge the mercies of God to us as a Missionary Association during the past year; in so largely sparing the health and lives of our missionaries, Christian teachers, officers, and members; in the great increase of our means of usefulness; and in the continually expanding field of our labors.

2. *Resolved*, That we recognize with adoring gratitude the wonder-working providence of God that changes a mighty conflict, instigated by rebellion in the interests of Slavery, into an instrumentality of emancipation and abolition, and that opens before us and demands a missionary work in the United States affecting two races, and that, in the end, will bless two continents.

3. *Resolved*, That as Christian citizens, we are called upon to sustain, cordially and effectively, the Government of our country in the endeavor to suppress rebellion, to vindicate the supremacy of the elective franchise, and to extend the blessings of civil and religious liberty over all the land.

4. *Resolved*, That the causes, the history, and the results hitherto of the great conflict in which the people of the United States are now contending for their national unity and their constitutional self-government against this atrocious slaveholders' rebellion, forbid the expectation of any conclusion of the conflict which will not sweep away from the area of the rebellion all the obstacles to perfect freedom of thought and utterance and of effort for the establishment of Christian institutions; or of any reconstruction of the State governments there otherwise than on the basis of the self-evident truth that all men are created equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness.

5. *Resolved*, That holding ourselves in readiness in obedience to our Saviour's command, "Go ye into all the world and preach the Gospel to every creature," to enter any field divinely indicated, we recognize in the history of this Association; its sympathy with the enslaved; its labors for the freedmen of Canada and Jamaica, and the hopeful commencement of missionary work in Africa; a fitness for the special efforts in which it has so largely engaged for the last three years; and a providential call to press forward in and greatly enlarge its charitable, educational, and evangelical labors already begun among the freedmen in the South; and in the elevation and Christianization of the colored people in whatever country or clime they may be found.

6. *Resolved*, That this Association cordially reciprocates the fraternal feeling felt and expressed toward it by other missionary bodies, home and foreign, and it rejoices in the sympathy so widely and cordially expressed in the labors of this Association among the freedmen, to which, in the general opinion, it has been so distinctly called by divine Providence.

7. *Resolved*, That the crowning excellence of the work of this Association among the freedmen is its strictly evangelical and yet undenominational character, as no teachers are sent forth who do not furnish credentials of Christian standing; and in accordance with the great Christian aim, it seeks to reach the people where they are, and to lift them, by charitable and educational means, as well as by the preaching of the Gospel, to the high plain of Christian civilization.

ABSTRACT OF THE ANNUAL REPORT.

ALLUDING to the storm of war, which, as the judgment of God, yet afflicts our country, the Committee express the hope that few more terrific thunder-gusts of battle shall be heard before the clouds shall roll away, and the bow of peace again span our land, with no slave left to invoke upon us another divine retribution.

Recognizing the Saviour's command, "Go ye into all the world, and preach the Gospel to every creature," the Committee yet see in the past history of the Association, the deep interest it has always had in the slave, the hopeful work

done among them, the encouraging beginning of its Gospel labors in Africa, a call of Providence to still make the African people a special object of its care.

Commencing their report with the

FREEDMEN

in Washington and the District of Columbia the Committee record their grateful acknowledgment of an overruling Providence, which through successive steps of the Government, has ordered the affairs of our nation in favor of personal liberty and constitutional civil government. There have been in this region sixteen missionaries and teachers, three of them ordained ministers, and, including soldiers, more than seven hundred scholars. In view of the conspicuous position of the schools at Washington, and the influence which their success may have on future legislation for the Freedmen, the importance of having the experiment made there under Evangelical Christian teachers is urged.

Ascending the Potomac, the establishing of a school at Harper's Ferry is reported, and its sudden dispersion by the last rebel incursion.

In EASTERN VIRGINIA, Fortress Monroe is regarded as the radiating center of the Association's most extensive operations. On the north side of the James River, commencing at Fort Monroe, (where General Butler first threw a shield over the ex-slaves, as contrabands,) at Mill Creek, Camp Hamilton, in the mansion of Ex-President Tyler, at Hampton, and a number of settlements or abandoned plantations, schools have been conducted with the most gratifying results. The oldest school is under the immediate charge of Mr. C. P. Day, and is worthy of special notice. Rev. Mr. Stone has the superintendence of the directly religious labors of this region, and will have the superintendence of the schools not immediately connected with Mr. Day's. The farming operations, and the physical care of the blacks here, are under the immediate control of Captain C. B. Wilder, Assistant Superintendent of Contrabands, and have been highly successful. The schools have also been benefited by his co-operation and sympathy. On this side of the James we have had twenty-five missionaries and teachers, four of them ordained.

On the south side of the James, at Norfolk, Portsmouth, Ferry Point, Gosport, and the plantations of Ex-Governor Wise, and other notables, the schools have been under the superintendence of Professor W. H. Woodbury, and have been eminently successful. The largest day-school, night-school, and Sabbath-school have been under the immediate care of Mr. Coan, aided by a large number of excellent teachers. It is estimated that there have been nearly two thousand pupils in Sunday-school in this department. There are here about six thousand colored children who should be in school, about half of whom have had some instruction. General Shepley, the Military Governor, has, with the sanction of General Butler, ordered the education of them all. Buildings for the schools, houses, rations, and partial transportation for the teachers will be furnished; but the teachers them-

selves, and their salaries, must be furnished from the North; one hundred and twenty will be needed.

Three of our missionary teachers in Virginia have been sustained by the Free Presbytery of Mahoning, Pa.; others by the Free Will Baptists' Home Mission Society.

Special religious interest and many hopeful conversions are reported from Portsmouth and Gosport. The Orphan-house at Ferry Point has been well sustained, and one of our teachers occupies a lone position, like the matron in a prison, at Craney Island. Much of the prosperity of these labors is due to the kindness of the commanding officers and the efficient aid of Assistant Superintendent, Captain Brown.

In NORTH-CAROLINA, Rev. W. T. Briggs has the superintendency of our schools, as also of those of other societies. Though much disturbed by rebel raids, the schools have been successful, as Mr. Briggs says, giving entire satisfaction. Seasons of peculiar religious interest have been here enjoyed, especially on Roanoke Island. Four ordained missionaries and fourteen teachers have been here employed. Nearly all of them hope to return, though at present prevented by the existence of yellow fever at Newbern. Captain James, Superintendent of Blacks, has labored with great efficiency for their benefit.

In SOUTH-CAROLINA and FLORIDA, where, thirty years ago, the first rumblings of the coming earthquake were heard, and where the lurid fires of the rebellion first broke forth, the Association has had thirty-one missionaries and teachers, five ordained, fourteen schools, and eleven hundred and fifteen scholars. Night-schools and Sabbath-schools have also been successfully prosecuted. The Free-Will (or open communion) Baptist Home Missionary Society have sustained here six missionary laborers, under commission of the American Missionary Association. They are about erecting a house of worship at Beaufort, where they have organized a church of about one hundred members. A building for worship and schools has been erected at Mitchelville. The whole enterprise in behalf of the colored people here, secular, educational, and religious, is prosperous. General Saxton lends it his hearty support.

To LOUISIANA, at New-Orleans, Baton Rouge, Port Hudson, etc., twenty-five missionaries and teachers have been sent, the larger number of whom have passed under the care of the Board of Education appointed by General Banks. The School of Liberty in New-Orleans, and the large school at Baton Rouge, started by our teachers, are among the most promising. The Board of Education now has sixty-nine schools, and nearly eight thousand pupils, under its care; the progress of which is such that, even if now closed, the work of self-instruction could go on, the knowledge already gained being ineradicable. The Union Sabbath-school in New-Orleans has more than one thousand present some days, a part of the scholars being white. General Banks is fully satisfied with the progress of education there.

Missionaries and teachers have been located at Vicksburgh, Natchez, etc., Mississippi; at Helena, Little Rock, etc., Arkansas; Memphis, Nashville, etc., Tennessee; and Cairo, Illinois; numbering forty-five in all, seven being ministers. A good deal of religious interest and some hopeful conversions have been reported from different places. One church has been formed. There have, however, been some unhappy changes by the movements of armies, causing much suffering among the people, interrupting the progress of the schools, and dispersing gathered churches.

Great destitution and suffering and many deaths have occurred in this department. Yet, amidst all, the friends of the blacks have cause of encouragement in the result of labor there. Much suffering has been relieved, the people have improved the opportunities for learning, and progress, even beyond the hopes of the missionaries, reported. This region will need a large amount of clothing this winter.

MISSOURI AND KANSAS.

The rebellion has crowded into one the once belligerent interest of these States. We have had in them twenty-two laborers. The freedmen in Kansas are refugees from Arkansas and Missouri, and, until relieved by benevolence, suffer much. Many of them, however, soon become prosperous. They have a number of churches in this State, have erected some church buildings, and are building more. The schools, some of them, are taken under the control of local boards; but the teachers must receive a part at least of their pay from benevolence.

In Missouri, a board of education, composed partly of colored men, has been formed.

Out of St. Louis, most of the schools are now broken up by the invasion of the rebels. Much hospital work has been done by some of our teachers in St. Louis, to which God has given his blessing.

In KENTUCKY, the work for the Freedmen has been mostly in connection with Camp Nelson. Five ordained missionaries have labored there. Rev. J. G. Fee is much encouraged by the results of their labors, and the moral bearing of the colored soldiers there. The work of the Association among the colored soldiers here and elsewhere, is regarded as of great importance, they being destined to exert a leading influence among the people.

The American Bible Society has greatly favored the work of the Association by its grants of Bibles. The American Sunday-School Union gave it a donation of a one hundred dollar library for the Sunday-school in New-Orleans.

The "Freedman," published by the American Tract Society, Boston, has been a valuable aid.

The whole number of missionaries and teachers among the Freedmen reported last year, was 83, now 250, and an increasing demand for more. The salaries of a portion of these are paid by the F. W. B. H. M. Union, from whose denomination they come.

The number of pupils in the day-schools has

been over 12,000, and the number in Sabbath-schools not far from the same. A large number have also been taught in night-schools.

The cash expenditure for the Freedmen has been \$55,788, the clothing sent them estimated at \$44,340, making an aggregate of \$100,128.

The number of Home Missionaries under commission from the Association, has been fifteen, and three Colporters, one in Brazil. They have labored in Kansas, Missouri, Kentucky, and parts of Ohio, Illinois, Indiana, and Iowa, near the slave States, and where sympathy with rebellion most abounds. One German and one Welsh minister labor in the State of New-York, and one acts also as an agent in Ohio and Indiana.

In Kentucky and Missouri, rapid changes are going on in favor of freedom, and it is hoped that, with the removal of this great curse of slavery, pure religion may be revived.

THE JAMAICA MISSION has suffered much from the removal of missionaries and the consequent lack of help. As a whole the churches have slightly diminished in numbers, though the missionaries hope they have increased in spirituality and practical godliness. Mrs. Penfield has died within the year, Mr. Penfield has been absent a number of months, Mr. and Mrs. Thompson will not be able to return, and the high rate of exchange, sometimes three to one, has prevented sending others to fill their places.

Rev. J. P. Green and Miss M. E. Green have rejoined our mission in the Sandwich Islands. There are now there two ordained missionaries, three female assistants, and several native helpers. The statistics of the three churches are not reported. A building has been purchased for a Female Seminary, which, we suppose, is now opened under the care of Miss Green and Rev. J. P. Green.

THE SIAM MISSION feel somewhat encouraged by the state of the little church there. Dr. Bradley continues to make the mission self-supporting, through the mission printing-office. He has printed this year nearly a million of pages of scriptural and religious tracts.

THE OJIBUE and OTTAWA MISSION has received eight members to the church, two Indians and six whites. Mr. Smith reports great satisfaction with the improvement of the Indians. He says, they will compare favorably with the whites.

MENDI MISSION, West-Africa. Of the ten persons who still hold themselves connected with that Mission, five are absent, on account of ill-health. The remaining ones are too much burdened for efficient labor. The Station at Avery has been reoccupied by Rev. Mr. Jowett; the out-station at Victoria will be under the care of a native. At the Good Hope Station eight are reported as having made a profession of religion, and appearing well. Rev. Mr. Clafin and wife, of the Mo-Tappan Station, are now in this country. The same causes that have prevented reinforcing the Jamaica Mission, have been added to the usual difficulties of finding missionaries for Africa.

There is here a great demand for mission-

aries, and the hope is expressed, that the emancipation of the blacks in the United States, will aid in the solution of the difficult problem of the evangelization of Africa. Emancipated, converted, and educated, this people, as missionaries and teachers, may carry the Gospel to their fatherland, and found Christian empire where barbarism has reigned.

Three hundred and sixty life-members have been added to the Association, making 3835 in all. The Treasurer reports cash receipts, \$95,395, an increase of 66 per cent over last year. Estimating the clothing, as was done last year, the total receipts and disbursements of the Association during the year, have been \$139,735, an increase of about 94 per cent; of this, over \$100,000 have been for the Freedmen.

In conclusion, the Committee render thanks to God for the friends raised up to this cause, and to those who have given it their aid, and commend the work anew to all who love our Lord Jesus Christ and his poor, and to the God and Father of us all.

LETTER FROM REV. DAVID THURSTON.

THE following letter was addressed by our venerable President to the senior Secretary:

LITCHFIELD CORNER, ME., Oct. 22, 1864.

Rev. George Whipple:

DEAR BROTHER: Circumstances forbid my attendance at the annual meeting of our Association next week, at New-Haven. But my heart will be with you, and my prayers shall go up to the Father of lights that the Holy Spirit may guide all your proceedings. I would rejoice to unite in admiring and adoring, with fervent gratitude to God, the riches of His goodness to us the last year, in providing so liberally means and instruments to meet the physical necessities, the intellectual, moral, and spiritual wants of those to whom it has become our *special* duty to minister. He has opened a wide door, which spreads before us a field more hopeful of extensive usefulness than most, if not than any other, for benevolent effort. Then what devout thanksgiving should be rendered to Him for the memorable changes He has wrought in the views and feelings of vast numbers in regard to slaveholding and the people of color. But there remains yet very much to be done to remove that unnatural, mean, proud, hateful, and exceedingly wicked prejudice against this class of persons. It is the vile spirit of caste. It is as contrary to the principles and spirit of Christianity as hatred is to love. It will as necessarily exclude from heaven such as cherish it as the spirit of lewdness. It may re-

quire more prayerful and prolonged effort for its extermination than for the removal of slavery. When our National legislators introduced into the so-called "Restoration Bill" the word *white*, thus excluding all colored men from exercising the elective franchise, did they forget that "God was no respecter of persons," and that He will indignantly frown on such as show such invidious respect? True, many colored men can neither read nor write. This is also true of many white men; but are they, on this account, excluded from coming to the polls? Not at all. Why, then, should well-educated, virtuous, useful colored men, who pay taxes, be excluded? This deep-rooted hatred of the African race is most odiously and shamefully wrong and wicked. Yet, how extensively is it tolerated, even in the Church! What preacher of the Gospel, what church, has borne testimony against it? Have any of our religious periodicals rebuked it, or attempted to show its guilt? The nation is yet involved in this sin by silently consenting to have their legislators enact such a bill. The Church has, in the same way, consented to it. Had the people felt right on that subject, they would have expressed their abhorrence at seeing the word *white* in that connection. So also would the Church.

The Gospel of Christ was appointed to be the moral remedy for the sins of men. Like all the other means of God's appointment, it is perfectly adapted to the attainment of its end. But its principles have not been fully and faithfully applied to some of the sins of men, therefore they still prevail. May all the ministers and teachers who go forth from our Association teach the whole Gospel! May they do as John, the forerunner of Christ, said was to be done: "Lay the ax unto the root of the tree, and hew down every tree which bringeth not forth good fruit, and cast it into the fire." There has been a great defect in preaching, in not applying the principles of the Gospel to some great, prevalent moral evils. The world will never be *thoroughly* converted to Christ until this is done.

I barely hint at this subject, hoping that some able writer may take it up, and do it justice. When this shall be skillfully done, we may hope there will be fewer superficial professed followers of the Lord Jesus. There will be less of the forbidden conformity to the world than now is, especially in their

business transactions. "Out of Zion, the perfection of beauty, God" does not now generally "shine." The American Missionary Association is based on principles which, if well carried out, will lead the Church of Christ to become a thoroughly reformatory body, as it was designed to be.

Letter from Rev. A. Benton.

BELOIT, WIS., October 20, 1864.

STANDING as I do on the borders of the grave, the world has lost its hold upon my thoughts. Thoughts of God and holiness and heaven and eternity, and the works by which God is now manifesting himself, fill my mind. I have it at heart to say much, but I am too feeble even to dictate much. My prayer is, that God will open the eyes and renew the strength of the friends of his poor, that they may see and do the great work that he has put upon them to do. It sometimes seems to me as if the angels, or Christ himself, must come and take the work out of our hands, so important and urgent does it appear.

"Soldiers of Christ, arise, and gird your armor on."

REMARKS ON THE ANNUAL MEETING.

IN many respects the late Annual Meeting was one of unusual interest. The exciting political meetings and engagements kept many of the old friends and supporters of the Association absent, but new friends occupied the places of several of them, and their presence and cordial co-operation gave much gratification. It was evident that the time occupied by the various sessions was too limited. Foreign missionaries and missionaries among the freedmen were present who could have made interesting statements, but had little or no opportunity amidst the pressure of business; and friends from various parts of the country could have thrown light upon many topics of interest, had there been opportunity for more extended discussions. Notwithstanding the seeming necessity of crowding so much into so small a space, the meeting will be memorable in several respects in the annals of the Association.

Some verbal and other alterations were made in the Constitution of the Associa-

tion; none of them, however, of much importance, unless it be that allowing membership (without the privilege of voting) to persons who are not evangelical Christians.

It was gratifying to have at some of the meetings the venerable ex-President of Yale College, Dr. Day, and the elder Professor Silliman, and to see such men as Doctors Hawes, Bacon, Dutton, Thompson, and Messrs. Gulliver, Manning, Gillette, and others, coöperating heartily in the proceedings. The presence and aid also of the veteran missionaries, Dr. Jonas King and Rev. H. Bingham, added interest to the meeting. The absence of our venerable President, Rev. D. Thurston, was deeply regretted.

The sermon by Dr. Thompson and the addresses of Messrs. Gillette, Martin, Manning, and Gulliver, on Thursday evening, were eloquent and instructive.

"On the whole," in the language of a correspondent of a Boston paper, "this was a most encouraging meeting;" and one of the most important resolutions adopted was one to endeavor to "increase the receipts for the coming fiscal year, to two hundred thousand dollars, considering the constantly increasing field of operations in our own country, and the earnest entreaties of the freedmen for additional teachers." A correspondent of *The Independent* also says:

"The speeches of Hon. Francis Gillette, Rev. Mr. Manning, Rev. Sella Martin, (colored,) Rev. Mr. Strieby, and Mr. Gulliver, gave great variety to the exercises of Thursday evening. The character and work of the Association were most heartily indorsed, as it was also by a very few impromptu remarks of Dr. Bacon. Mr. Gillette thought every great evil had its compensation. This great rebellion had its compensation in the increased manhood of our people, the purification of the body politic, the removal of slavery, and the philanthropic and Christian development in behalf of the freedmen. Mr. Strieby plead for money to enable the Association to send out the scores, hundreds of teachers ready to go to meet the clamorous demands of the people. Mr. Manning said, God always in his Providence prepared for coming events; thus the American Missionary Association, long beforehand, was formed and prepared for

just the work now demanded of it. Mr. Martin said, the Association was the best organ for the freedman—it gave him clothing, and letters, and *Christ*: if Christ were not presented to the freedman, he would reject the teachings of his friends; but give him Christ, and he will welcome all you seek to do for him. Mr. Gulliver said that, if the same large, ripe, prepared field were reported to us by missionaries from any other quarter of the world, it would send a thrill through all our Zion, and there would be a throbbing desire to help in any and every way; but the words 'freedman' and 'ex-slave' damped the ardor and chilled the benevolence of some of the churches. We have, he said, a work still to do at home, to destroy prejudice against the negro.

"I think this meeting marks an era in the history of the American Missionary Association; that it has now its home in the heart of the Church, and will henceforth have an honored place in its benevolence."

We have alluded to Mr. Claflin of the Mendi mission as being present and addressing the meeting. He was accompanied by Mrs. Claflin, and we were pleased to see that their health since their return is much improved. It is expected that they will soon return to their field of labor.

Rev. T. B. Penfield, of the Jamaica mission, was also present, and the friends of the mission regretted that he did not have an opportunity to address the meeting. He has since returned to Jamaica, to resume his labors.

There was some disappointment that the resolutions were passed with so little discussion. The topics embraced in them are of great importance, and there were able and patriotic friends of the cause present, who could have discussed them to the satisfaction and profit of the meeting, if the time had not been so limited. A day and a half seems too short a time for the presentation and discussion of matter so important and interesting, and the hope was expressed by many that in future a larger space would be secured for the transaction of business, the reception of information from foreign and home missionaries, additional devotional exercises, and such discussions as the importance of the facts and statements presented, may invite. *

Treasurer's Report of the American Missionary Association for the fiscal year ending September 30th, 1864.

RECEIPTS.		EXPENDITURES.	
1863.	October, acknowledged in <i>American Missionary</i> paper for Dec., \$8,267 13	For Home Missions,.....	\$3,888 48
	November, " " " " Jan., 9,655 57	" Mendi Mission,.....	9,655 75
	December, " " " " Feb., 10,882 28	" Jamaica Mission,.....	5,708 68
1864.	January, " " " " March, 9,618 78	" Sandwich Islands Mission,.....	2,357 61
	February, " " " " April, 5,916 72	" Siam Mission,.....	2,526 11
	March, " " " " May, 6,082 28	" Canada Mission,.....	77 20
	April, " " " " June, 7,289 21	" Opotone and Ottawa Mission,.....	281 31
	May, " " " " July, 7,625 51	" Freedmen in Slave States,.....	55,788 41
	June, " " " " August, 7,711 11	" Colportage to Brazil,.....	105 50
	July, " " " " Sept., 6,164 87	" Publications: <i>American Missionary</i> paper, 16,500 copies per month, (a part circulated gratuitously;) Annual Report, Magazine, etc.,.....	
	August, " " " " Oct., 5,788 55	" Postage, \$477.53; Discounts and Freight, \$354.84,.....	5,896 45
	September, " " " " Nov., 7,539 68	" Interest,.....	881 37
	Earnings of Siam Mission,.....	" Annual and Anniversary Meetings, including traveling expenses of Speakers,.....	685 80
		" Traveling Expenses of Officers of Association,.....	819 05
	Due on borrowed money account,.....	" United States Taxes and Stamps,.....	241 61
	Cash on hand 30th September, 1864,.....	" Collecting Agencies,.....	83 90
		" Office Expenses, (Rent, Stationery, etc.,).....	1,133 55
		" Salaries: Secretaries, Assistant Treasurer, and two clerks,.....	1,420 40
			5,563 84
		Balance, being cash on hand September 30th, 1864,.....	96,076 03
			229 27
			\$96,305 80

We hereby certify that we have examined the account of Lewis TAPPAN, Treasurer of the American Missionary Association, for the fiscal year ending September 30th, 1864, with the vouchers, and find the same to be correct, leaving a balance in his hands of two hundred and twenty-nine dollars and twenty-seven cents.

JAMES O. BENNETT, {
RUFUS R. GRAVES, } *Auditors.*

American Missionary.

NEW-YORK, DECEMBER, 1864.

SPECIAL NOTICES.

THE notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

THE PROSPECT BEFORE US.

WE enter upon a new fiscal and mission year with bright prospects. The field is enlarged, our missionaries and Christian-teachers are increased, and if our friends liberally contribute their aid, we may reasonably hope that, sustained by the prayers of the Church, and the divine blessing, the Association will have still greater success.

By recurring to the resolutions unanimously adopted at the late Annual Meeting, it will be seen that the Association resolved to do its utmost to obtain two hundred thousand dollars and employ three hundred and fifty missionaries and teachers the coming fiscal year. This sum, and these teachers, can be employed advantageously. It is obvious that the number of missionaries and teachers employed will depend upon the amount of funds contributed to our treasury. However great the influx of freedmen, or the number of pious men and women, anxious to be commissioned as teachers, the Executive Committee will be restricted in a great degree by any lack of receipts. By looking at the total of receipts published every month—and we hope our readers will always look at this list of receipts—all the members and friends of the Association will be able to see the prospect before us. Sixteen thousand six hundred and sixty-six dollars (\$16,666) a month will be necessary to carry out the resolution of the Annual Meeting. Nearly two months of the fiscal year have already expired.

We state a few points and will then

leave the subject to the earnest consideration of the members and supporters of the Association :

1. "An immense negro population is receiving its freedom. Without a careful Christian education they can not be expected to know how to use it. The gospel of freedom must be followed by the more glorious gospel of Christ. Wherever we carry the proclamation of emancipation, we have need to carry the sublime proclamation of a more glorious emancipation, from Him who has said : 'If the Son shall make you free, ye shall be free indeed.' "

2. About one hundred and fifty persons of both sexes, who have applied with satisfactory testimonials, are now waiting to receive appointments which are withheld for want of funds.

3. Thousands of freedmen are now waiting in the different military departments for decent clothing and for teachers.

4. The missionaries and teachers have small salaries, as only those are appointed who go from principle rather than for the sake of the compensation.

5. The freedmen learn with avidity and make a wise use of the knowledge they obtain.

6. Never, since the first promulgation of Christianity, has the Saviour opened a wider door of usefulness to his people.

In view of these facts and the glorious opportunity given the people of God, (for upon them we must chiefly rely,) who will refuse to use the means given them by a bountiful Benefactor for the education and salvation of those whom God has called out of darkness into his marvelous light? The voice of God speaks clear and loud above the din of battle to the American churches : "Go ye in and possess the land." "He, that hath an ear, let him hear what the Spirit saith to the churches!"

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THANKSGIVING FOR VICTORIES.

THE loyal people of this land have very great occasion to praise God for victories over their rebellious and disloyal countrymen, both in the field and at the polls. He, and not they, have caused these triumphs. Well may we say : "Not unto us, O Lord ! not unto us ; but unto thy name give glory, for thy mercy, and for thy truth's sake." How appropriate, after such victories, is the

124TH PSALM:

The Church blesseth God for a miraculous deliverance.
 If it had not been the Lord who was on our
 side,
 Now may Israel say ;
 If it had not been the Lord who was on our
 side,
 When men rose up against us :
 Then they had swallowed us up quick,
 When their wrath was kindled against us :
 Then the waters had overwhelmed us,
 The stream gone over our soul :
 Then the proud waters had gone over our soul.
 Blessed be the Lord,
 Who hath not given us as a prey to their teeth.
 Our soul is escaped as a bird out of the snare
 of the fowlers :
 The snare is broken and we are escaped.
 Our help is in the name of the Lord,
 Who made heaven and earth. *

 THE DUTY OF THE CHURCH.

WE thank God that there is in this country no union of Church and State. May they ever be separate ! But it is the province of the Church to act beneficially upon the State. The reverse has been the fact in this country for the past generation or two. It can not be denied that, with respect to the Indians and slavery, the Church has in too many instances sided with politicians. In consequence of this unholy alliance, politicians had well-nigh profanely taken "the crown of glory" from the Church and "cast it to the ground."

God, in his providence, has, at length, opened the eyes of the Church and the ministry to see their folly, their danger, and their duty, and they are now more than heretofore obeying the divine command : "Come out from among them, and be ye separate, saith the Lord." No more obedience to unrighteous enactments. No more apologies for national transgressions. No more opposition to moral reforms. No more persecution of church members for praying or speaking against the abominations of slavery. No more silence under oppressive acts. No more wresting of the Scriptures to sustain iniquity. No more silence in the pulpit, and ecclesiastical bodies, and prayer-meetings, when legislatures and governments are acting as allies of Satan. No more mutilation of publications to please or propitiate slaveholders. No

more dread of political parties that inscribe upon their banners : "The Constitution for this world, and the Bible for the next." No more base subserviency to artful demagogues, aspiring politicians, and unprincipled statesmen. No more contempt poured upon honest and out-spoken anti-slavery men. No more suffering of the padlock on the lips of ministers or church-members, under the influence of the senseless cry : "Religion has nothing to do with politics." No more admission of buyers and sellers of men to our pulpits and platforms. No more academical honors conferred upon slave-masters or their apologists.

The time of this disloyalty to Christ has, we trust, passed away, never to return. The judgments of the Almighty have taught his people righteousness ! God by smiting the nation, not in wrath but in mercy, has opened the eyes of the Church and the ministry. He has given them also, more than heretofore, the hearing ear and the understanding heart. Let every one exclaim : "I will hear what God the Lord will speak ; for he will speak peace unto his people, and to his saints ; but let them not turn again to folly." Now let the ministry and the Church of Christ be valiant for the truth on the earth ; let none daub with untempered mortar ; let every one that nameth the name of Christ depart from iniquity, and let them trust in the Lord, and not in any arm of flesh. Both by precept and example, let it be seen that the professed people of God are the true friends of liberty, order, truth, and righteousness ; that they are united, steadfast, and unyielding in opposing iniquity ; in rejecting all compromises between truth and error, and all obedience to unrighteous enactments ; in refusing to say, "Peace, peace," when there is no peace ; and in being pioneers in all efforts for the reformation of society. Then will the people of God exert a right influence in the land ; the enemies of the Lord will flee, while his friends pursue them with the sword of the Spirit—one shall chase a thousand, and two put ten thousand to flight ; the ark of the Lord will set forward, and the prayer

of the Church will be: "Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee."

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ADING THE FREEDMEN.

ELEEMOSYNARY aid to the freedmen should be only a temporary charity. After supplying their immediate necessities, we should inculcate the obligation of earning their own living by lawful industry, agreeably to the Scriptures: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." They should early learn the privileges and responsibilities of freedmen. If, after supplying urgent necessities, they can out of their earnings pay but little for clothing, it is best to require some pay, in order that they may feel a laudable independence, and furnish means for supplying those who are more destitute. And as soon as they can pay something for the education of themselves and their children, it is better that they should do so, for similar reasons. Teachers will do well to recommend such a course to those who are aided or instructed, and inspire them with a desire to live on the profits of their own labor, and to defray the expense of their education, in some degree at least, so that they might feel the necessity of being frugal, industrious, and self-supporting. The best help is to teach the poor to help themselves, and the sooner the freedmen realize the necessity and advantage of self-support, the better it will be for themselves, their families, and the country.

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THE AMERICAN BOARD.

The late annual meeting at Worcester, October fourth to seventh, was largely attended. The services were harmonious and impressive. The liberal contributions to the funds, especially near the close of the fiscal year, in response to the earnest appeals of the Prudential Committee, thus relieving the Board from debt, occasioned great joy and devout thankfulness. It is a subject of congratulation with all the true friends of missions that this venerable Board adopted, unanimously and enthusiastically,

ly, "resolutions growing out of the condition of our country," The Reverend Albert Barnes presented the following resolution, "the whole assembly," says the *Missionary Herald*, "rising to express a most cordial concurrence, and singing a part of the national hymn, beginning with the words,

'My country, 'tis of thee.' "

RESOLUTION.

That in connection with the purpose to spread the Gospel through the world, and the results of the contest on the cause of missions; and in view of diffusing a religion that shall be everywhere adapted to sustain just civil government, and the principles of liberty, and that shall tend to deliver the world from the oppressions of slavery; in view also of the relations of its members to the Government of this land, and their duty to sustain that Government; this Board expresses its hearty sympathy in the efforts to suppress the rebellion, and gratefully acknowledges the divine interposition in the successes which have attended the arms of the nation, as an indication that we shall again be one people; united under our glorious Constitution; united in our efforts to spread the Gospel around the world.

We know of nothing better on the subject that has emanated from the American Board of Commissioners for Foreign Missions, unless it be the resolution respecting the national crisis, adopted at the annual meeting of the Board in 1861, as follows:

Resolved, That we deeply sympathize with our National Government in its struggle with a rebellion which threatens its very existence, and imperils the success of this Missionary Board; and we fervently implore the God of nations so to overrule the conflict that the rebellion may be crushed; slavery, its prime cause, removed; and that peace, prosperity, and righteousness may be permanently established throughout our whole land.

To the sentiments contained in both resolutions we heartily say, Amen!

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AMERICAN TRACT SOCIETY, NEW-YORK.

The *New-Englander* says, "The Tract Society was compelled to abandon its principles in order to maintain its position," and the *Christian Press* commends "the plain, straightforward, frank, manly stand" taken by the President of that Society, Bishop McIlvaine, at the last Anniversary, and rejoices that it is now willing to publish such narratives as "DINAH, THE SLAVE MOTHER." We trust that the Tract Society will experience so much satisfaction in the right course, and see such evidences of its usefulness, that it will never again yield to any temptation to tread in the old paths.

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F R E E D M E N .

VIRGINIA.

From Rev. W. S. Bell.

PORTSMOUTH, VA., October 31, 1864.

WE have reorganized our schools in this city during the present month with marked success. Through the kindness and aid of the Assistant Quartermaster, Captain O. Brown, we have secured several additional buildings for school purposes, which have been fitted up with no little labor and some expense. Benches have been made to accommodate five hundred pupils, beside a great deal of work of less magnitude. On the whole, the Government is doing all for us that could be expected; and with such aid great results may be expected.

The city has been laid out into districts, and, as far as possible, the schools have been *graded*. This gives great advantage to the teachers and scholars. It is so much easier to teach where there is uniformity and order, than where the school is heterogeneous or mixed up. We have several primary schools where the alphabet is taught, with occasional exercises of different kinds. There are also three schools in the First Reader, and two in the Second Reader. Our highest graded school consists mostly of young women who are somewhat advanced, having studied more than a year, and who are desirous of becoming teachers among their own people. No effort will be spared to give them a good English education.

Each of the schools is to consist of fifty pupils to one teacher. This will be full as many as one can do justice to. It was apprehended that the children would not take hold with as much earnestness as they did at first; but in this we were disappointed, for they exhibit the same eagerness in learning that characterized their early efforts.

There are, however, many of the very poorest, who are too thinly and raggedly clad to endure the least cold, and who do not come to school. Probably there are not less than two hundred, who are not in attendance now, but who would gladly at-

tend if they were comfortably clothed. The destitution is not so great as it was last winter. Many families are supporting themselves and sending their children to school, well clad. Still there is a class who are too poor to send their children to school—children whose mothers are quite poor, and whose fathers are fighting in the Union ranks, will go without schooling unless assisted somewhat.

In addition to the day-schools, we have night-schools for the benefit of the adults. There is an increasing interest manifested among the grown people to learn to read and write. We have one night-school numbering from one to two hundred scholars. They are anxious to learn to read the word of God. We are now organizing a new night-school in another part of the city, and soon we expect to start a third. The Sunday-schools are doing well, but we are trying to produce a greater interest among the parents as well as children. The schools are all doing well, but when our stoves are put up, and we have our quota of teachers we expect to see very satisfactory results.

From Miss A. M. Church.

Downey Farm, Fort Monroe, VA., }
November 1, 1864. }

IN our school the last month, there has been a change of teachers; also an increase in numbers. There is a regular advancement, we think, in our school—a daily improvement. My private class is composed of mothers who have babes in their arms; hence they can not attend any session of school. I hear two small classes of such at noon. Both they and myself enjoy it much. They are making good progress, and one of them has been led to trust in Jesus of late. I was moved by the earnestness of her prayer a day or two since, in behalf of her husband, who is in the army. And the desire that he might be moved, by her account of God's wondrous love to her, was very interesting. I trust that by faithfulness on our part, and the blessing of God, many will be led to praise him.

KENTUCKY.

From Rev. John G. Fee.

CAMP NELSON, KY., Oct. 10, 1864.

SINCE I last wrote you, several thousands of soldiers, white and colored, have been called from this place of drill, to various fields of battle. Though numbers diminish, interest increases: increases in the development of principles and policies, which, we hope, will help mould society in the immediate future.

For months there has not only been regular instruction in the school, organized at first for the instruction of non-commissioned officers, in colored regiments, but also regular preaching to white and colored. In these meetings, engaged in by all the ministerial brethren here, there were frequent instances of persons awakened and converted; and some of them were baptized. We all felt that it would be for our mutual good to have a recognized association, a church in which there should be a mutual watch, care, and discipline. Here were Baptists, Methodists, Presbyterians, and Congregationalists. The question was, How shall we be united? for divided, with four or five different creeds and organizations, we should accomplish but little, and be an occasion of stumbling.

After much conversation, a little preaching and comparing of notes, it was agreed that we ought, "in camp, at least," fellowship all who confessedly "wear the image of Jesus"—who "believe on him with all the heart." All, of course, were ready to acknowledge the Bible as the rule of faith and practice, and that it, like its Author, is no respecter of persons. The next Sabbath, after the "forenoon" sermon, a double invitation was made, including inquirers, and those who, trusting in the Lord Jesus Christ with all their heart, and taking the Scriptures of the Old and New Testaments as their rule of faith and practice, were willing to enter into covenant to walk together in Christian fellowship. Two made profession of their faith, were that day baptized, and entered into fellowship.

Last Sabbath the position was more fully explained, and on profession of their faith in Christ with all the heart, thirty-five persons were "added to the church." These were previously members of different denominations. The scene was one of intensest interest to me, almost Pentecostal. In the midst of this slaveholding State was a crowded assembly, listening to ministers from the North and the South, white and black. In the congregation, as in the church newly formed, were persons from the East, the West, the North, the South.

There were male and female, soldier and citizen, and every grade of complexion, from the fairest Caucasian to the darkest African—all blended together on the one common basis of manifested faith in Christ. Therein, the person of every freedman was a practical demolition of that hated monster, slavery; and there, in the blended association, was a practical crucifixion of that great and virulent enemy of the Gospel—caste. I thank God that I have lived to see this day. Oh! how much cause we have to thank God for his Spirit and his providences! He makes the very wrath of men to praise Him.

In this State there are lands level, beautiful, and uniform. In other parts of the State, there are great upheavals; and treasures, which long lay imbedded in the depths beneath, have been thrown to the surface—brought into practical utility. So in our country. For a time, we had a surface of peace and uniformity, but in the providence of God the earthquake of war has come, the pent-up fires have been let loose, great upheavals have ensued, and principles which, in Kentucky at least, have been long and deeply imbedded, have been thrown to the surface and brought into practical requisition.

God can work and no man can hinder. And he will speedily open in this State a wide and effectual door which no man can shut. Let us pray for grace and length of days that we may see more of his salvation. I go to Berea to remain there a few days—the place where these principles were avowed years since. God will take care of his own truth, and the "bread cast upon the waters shall be seen many days hence."

GEN. BANKS AND THE FREEDMEN.

MUCH has been said against Gen. Banks for his alleged oppressive treatment of the freedmen in Louisiana. A writer in the *N. Y. Examiner* gives the following very different testimony, which we hope and trust may be relied upon as true: "There is no work making more rapid progress than that of educating and elevating the freedmen. There are now about eight thousand children educated under the admirable school system of Gen. Banks. There are about one hundred and twenty teachers now at work in about sixty schools. Some of these freedmen, who work on the plantations, will make this year more than five hundred dollars clear of all expenses. First-class hands are entitled to one acre of ground, which will produce one bale of cotton, and which, at present rates, is worth nearly five hundred dollars. With this they have eight dollars per month; medicine, schooling for their children, clothing, and house-

room, free. With all the cry at the North against Gen. Banks on account of the treatment of the freedmen, I would present the above facts to show that they are doing better, as to wages, than laborers at the North, and by far better than laborers in any country in Europe. The labor-system, as intended by Gen. Banks, is a most excellent one. There sometimes is trouble in enforcing it, but when provost-marshal's are found wanting in this particular, I know, personally, that their services come to a very speedy termination."—*Tract Journal*.

For the Missouri Democrat.

LIBERALITY OF COLORED SOLDIERS.

Miss L. A. Hess, teacher of colored school in Brooklyn, Illinois, in collecting money for repairing the colored church in that place, (which was fired by copperheads more than a year ago,) to teach her school in during the coming winter, called on the few colored soldiers encamped at Benton Barracks for aid. A meeting was called, at which were about one hundred soldiers. The result was a collection of \$50.75, (green and yellow backs,) one dollar in silver, two apples, and a half-dozen hazel-nuts. It was promised them that the receipt should be acknowledged in the *Democrat*. Will the editor have the kindness to "put it in"? Also say to others, who wish to help the same cause, that Miss Hess will thankfully receive any thing in the shape of money which may be sent her through the post-office, or otherwise. One hundred and seventy-five dollars is needed.

October 24, 1864. GEO. CANDEE.

RELIGIOUS EDUCATION IN JAMAICA.

THE Committee of the Baptist Missionary Society in London have recently passed the following resolution:

That this Committee, deeply impressed with the importance of securing to the children of the emancipated peasantry of Jamaica, the advantages of a good religious education; and being aware of the great and peculiar difficulties which their brethren in that island have to encounter in their efforts to promote it, they feel that, in this the Jubilee year of the Jamaica Baptist Mission, the churches of Great Britain, and the friends of Negro education in general, would express, in a very suitable manner, their gratitude to God for the blessings He has bestowed on the evangelic labors of the past fifty years, and their interest and sympathy with those who continue to carry on the work, by rendering to them their countenance and aid in the present emergency.

EMANCIPATION IN RUSSIA.

THE N. Y. *Evening Post* thus sums up the changes which have recently taken place in Russia: "Forty millions of human beings,

hitherto kept in a state of involuntary servitude, have been set free, and furnished with the means of self-improvement and elevation in the social scale. A system of public instruction has been provided for this vast population, which is exceedingly docile, imitative, and apt to learn, and which, by the aid of its new institutions of education, bids fair to become as intelligent as it is numerous. What is of no less importance, the basis of a constitutional representative government is already laid, which is to train the people to an interest and a share in public affairs, and thus confer upon those who were lately bought and sold with the land some of the highest privileges of political freedom. With the new institutions bestowed upon Russia, there has been a general awakening of enterprise and industry, as one of the natural fruits of liberty. The mighty possessions of Russia, inhabited by eighty millions of people, extend from the Atlantic to the Pacific, and from Western Europe to Eastern Asia, and there, crossing the waters which separate the old world from the new, are continued till they reach the British territory on the American continent. There is scarcely a region of the old world from which, if you proceed due north, you are not at length met by the Russian frontier. Russia is the immediate neighbor of nearly all the mighty monarchies of the civilized and the barbarian world."

The development of the enlightened policy of the present Emperor is, we believe, too little appreciated by the American people. The above statement shows that Russia, as a nation, is no longer the foe of religious and civil liberty. She may not yet have attained to the standard of our own country, but her course is rapidly and nobly in that direction. There is substantial ground for the sympathy and friendship now so happily existing between them and us. It may not be too much to anticipate that Providence will make that great empire an important instrument for spreading civilization and Christianity through the Eastern world.—*Tract Journal*.

REVIVAL IN HOLLAND.

At the wood of Wolfhesen recently from ten thousand to twelve thousand persons assembled from all parts of Holland, to celebrate the revival of true godliness in the land, and to learn of the spread of the Gospel throughout the world. The representatives of missionary societies and various Christian associations from other lands were warmly welcomed. Numerous addresses were given by the ministers assembled from the pulpits erected on the slopes. These addresses were practical in their character, and directed to the conversion of the soul and the strengthening of Christian faith and love.

This important gathering was not so much a missionary meeting as a manifestation and outgrowth of the great revival of piety that has taken place of late years in Holland. Holland has no State Church. The ministers of all the sects are or may be supported by the funds of the

State. The Reformed Church is, however, the predominant one, and occupies the national ecclesiastical structures. A large majority of the ministers are said to be altogether rationalists in belief, denying the supernatural in religion, and the divine origin of the Gospel.

The reaction may be said to have begun at the period when Dr. Liefde, pressed by conscience, left the Reformed Church about the year 1848, and began to preach in Amsterdam to great crowds, the grace of our Lord Jesus Christ. Since then the movement has spread in the Reformed Church, and a numerous and increasing number of ministers are actively employed in propagating evangelical truth. They have formed missionary societies for both home and foreign evangelization. There is, therefore, a prospect that, by the blessing of God, the churches of Holland may again become eminent for their maintenance of the truth, as in the days when they so heroically withstood the sanguinary hosts of Alva, and gave a cloud of martyrs to the Church of God.—*London Baptist Missionary Herald*.

BRITISH INDIA.

THERE are at present in our Institution (Poona) about one hundred and fifty pupils learning English. They are mostly Brahmins—intelligent and of engaging manners. They seem to thirst for knowledge, from whatever motive, and need no urging to diligence; and it is an ardent desire that the knowledge of God and of his salvation may become as eagerly relished among them. Many of our youths manifest considerable interest in divine truth. Some, we know, have been under convictions of sin. Some seem even to wish further acquaintance with God, and *pray* for it; but the step of *decision* none have yet taken.

An interesting spectacle may be witnessed every morning in our Institution, when all the pupils with their teachers assemble in the hall for our opening service. Upward of four hundred youths are then present, of whom nearly two hundred are over fifteen years of age. Including the teachers, who are twelve in number and who are young men of intelligence, there may be perhaps two hundred and fifty who understand an English address. Our large hall is crowded, the pupils in the center being seated in Eastern fashion on the floor, those at the ends on benches, and the teachers standing between the pillars along the sides of the hall. . .

The grossest idolatry prevails among the lower classes in Poona, but not among those young men. During the short time I have been among them I have heard them again and again acknowledge the beauty of the Christian doctrine and the absurdity of idolatry, but how to meet the ordeal of open confession they do not know, nor apprehend, when told, that the grace of God is sufficient. To us who labor here, and to the praying people at home, does not the Master's voice seem still to say, "Roll ye away the stone"? It is heavy and has lain long;

but let us act on John Eliot's experience, "Prayer and pains, through faith in Jesus Christ, will do all things."

Some weeks ago a policeman brought us a girl from the bazaar—Mona, by name—a truly miserable-looking object, squalid, dirty, (realizing the sooty gnome of fable,) in a flutter of rags, cast off by any relatives she may have had, and left to starve, or beg, or steal. She was received; externally metamorphosed in a day or two into a tidy girl; and the other evening could make sensible replies to Mr. Gardner when he asked her regarding the God that made her, and the way to be good and happy. It seems as if we could, to heathen eyes, in no way better illustrate the spirit of Him we serve than in the maintenance of such an institution; and already, in the conversion and usefulness of girls, and in the happy deaths of those taken early, such as I have myself been privileged to witness, have we not the seal of the divine approbation?—*Home and Foreign Record*.

CALCUTTA.

BABU GOOLZAR SHAH, the pastor of the native church in South-Colingah, Calcutta, writes to the editor of the *London Baptist Missionary Herald*, that he is attempting to elevate the native Christian community. The editor says:

It is now generally admitted by those who have thought seriously on the subject that we must look to the agency and influence of the Native Christian Church as the great means of extending the kingdom of Christ in this land.

The difficulty, if not impossibility, of meeting the present urgent demand in all directions for efficient native preachers and teachers, is in itself an indication that we have been hardly alive to the important duty of training our youth for the work of Christ in this great country.

He has accordingly decided on bringing to Calcutta some of the most promising of the Christian youth of those villages, for the purpose of giving them a good education in a Christian Institution, whilst he intends himself to watch carefully over their moral and religious training.

DR. LIVINGSTONE ON AFRICA.

THIS distinguished explorer and missionary read a paper on the subject of Africa and the African slave-trade at Bath, England, on the nineteenth of September, containing much important information respecting the present and the future of Africa. In his last exploration, the main object in view, in proceeding to the West Coast, was to find a path to the sea, whereby law-

ful commerce might be introduced, to aid missionary efforts. He said:

"I found piracy had been abolished, and that the slave-trade had been so far suppressed as to be spoken of as a thing of the past; that lawful commerce had increased from twenty thousand pounds sterling, (one hundred thousand dollars,) in ivory and gold dust, to between two and three millions, one million of which was in palm-oil, to our own country; that over twenty missions had been established, with schools in which twelve thousand pupils were taught, and that life and property were secure on the coast, and comparative peace established in large portions of the interior. . . .

"Leaving the west coast, I came down the Zambesi to the east coast; and there I found the country sealed up. The same efforts had been made by our cruisers here as on the West Coast, but in consequence of foreigners being debarred from entering the country, neither traders nor missionaries had established themselves. . . . I knew the natives to be almost all fond of trading, and, when away from the influence of the slave-trade, friendly and mild; the soil fertile, and cotton and other products widely cultivated. It therefore appeared to me that if I could open this region to lawful commerce, I should supplement the efforts of our cruisers in the same way as has been done by traders and missionaries on the West Coast."

Dr. Livingstone speaks favorably of the mission established by Bishop Mackenzie on the Zambesi; of a very superior quality of cotton found in the middle of the continent; of the prevalence of the slave-trade; of the countenance given to it by the needy Portuguese governors; and of his determination not to give up, but to make another attempt north of the Portuguese. He concludes as follows:

"With respect to the African, neither drink, nor disease, nor slavery can root him out of the world. I never had any idea of the prodigious destruction of human life that takes place subsequently to the slave-hunting till I saw it; and as this has gone on for centuries, it gives a wonderful idea of the vitality of the natives." *

WEST-AFRICA.

We take the following paragraphs from *The African Repository*:

Rev. Alexander Crummell, the respected Pro-

fessor of Intellectual and Moral Philosophy in the Liberia College, at Monrovia, wrote: "In national matters every thing here is aglow with life and animation. The progress of the country in this line can not be exaggerated. The manufacture of sugar this year, will, without doubt, exceed last year fully one hundred per cent, and from the extensive widening of the area of cleared and cultivated land, next year will far exceed this. With all this, one sees everywhere comfort, better homes, the importation of nice furniture, and luxuries—evidence of a growing and advancing population."

THE GABOON MISSION.

REV. A. BUSHNELL, in a letter, dated at Baraka, February 22d, 1864, remarks: The Gaboon is a French colony, and French influence and influence of commerce is increasing; but we still have an open field, and are unmolested in our work. We are still engaged in translating the Scriptures and teaching the children to read them, and preaching the Gospel to all with whom we come in contact. Our meetings on Sabbath and during the week are well attended, and a few are inquiring the way of life. Our church, which is governed by a pastor and a Committee of four, annually chosen, numbers forty native members, ten of whom were received the past year. Our monthly concert collections amounted to about ninety dollars last year. Our Girls' Boarding-School numbers twenty-five pupils; and the Boys' School about forty.

ZAMBEZI.

MR. WALLER was at the Cape of Good Hope. He says that while Dr. Livingstone was thoroughly justified four years ago in recommending the establishment of a mission on the Zambesi, so great has been the depopulation since then, amounting to more than ninety per cent, that he thinks that it would be a mere waste of effort to continue the occupancy of the field any longer. The Bishop, with two other clergymen, was still at Mozambique, making inquiry as to what new fields for mission operations should be opened on the East coast.

AFRICAN TRADE AND THE KING OF DAHOMEY.

This potentate has so far changed his ways as to enter into legitimate commerce, having opened up relations with the Company of African Merchants, to whom he has given the use of a large inclosed factory. There is every prospect of a large and lucrative business being done with the kingdom of Dahomey, which will bring the natives into direct contact with Europeans, and so tend to ameliorate their habits and condition. Five of the Company's ships are already on their way home with valuable cargoes of palm oil.

A SKILLFUL COLORED MECHANIC.

PROF. A. W. SMITH, of the Naval School, Newport, R. I., exhibited at our office, a few days ago, a very ingeniously constructed miniature steam-engine and boiler of about six-horse power, we should judge, which was designed and constructed by Benjamin Boardley, once a slave in Maryland. Attracted by the mechanical genius and skill of Boardley, a few gentlemen clubbed together and purchased him and gave him his liberty. He soon found employment in the Naval Academy, and under Prof. Smith he now has the sole charge of the philosophical apparatus of the institution.—*Scientific American*.

THE GUILT OF THE HEATHEN.

It is probable that in the minds of many there is a great misapprehension as to the real spiritual condition of the heathen. Their superstitions, their practices, the grotesque forms they worship, their profound ignorance, awaken pity—a sense of puerility and weakness; and in this sentiment is lost the true conception of their wickedness and guilt. It would be too painful, too abhorrent to the purities of civilized life, to draw aside the veil which hides the enormities and the crimes in which idolaters indulge; and because they who are conversant with them dare not speak of them, there are many who are unwilling to believe the lost condition of the heathen without the Gospel, or that they are exposed, and deservedly so, to those fearful judgments denounced against idol-worshippers in the Scriptures of truth. Our missionary, the Rev. F. Laughton, has, in his letters, frequently referred to the awful immoralities which are rife in China, and we now avail ourselves of a private letter to quote the impression they have made on his mind. At various times he has furnished us with facts which fully bear out the general statements of the following extract, but which we can not venture to place before the eyes of our readers.

"To a Christian mind," he says, "residence in a heathen land is very oppressive. You see hundreds, thousands of persons every day, and the thought constantly comes to your mind, that not one of all these people, in all human probability, but will go to deserved and eternal perdition. The impression left upon my mind, after hearing missionary sermons and addresses in England, was, that the heathen were more to be pitied than blamed. I pity the heathen not less than ever I did; I blame them more. In spite of all I have heard or read from universalists and tender-hearted theologians, I feel that my sense of the guilt of heathendom increases with my knowledge of heathen religion, life, and practices. When I was in England, the first chapter of Romans sometimes staggered me. It is more intelligible to me now. You will, I know, excuse any liberty if I say, when speaking of heathendom, speak of its *guilt*. Dwell upon it. It seems to me not simply the truest way, but also the most powerful, inas-

much as a mind in harmony with the law of God (and a Christian's is supposed to be so) will be more moved and stimulated to action by seeing the divine law broken and God insulted."

It must not be forgotten that the heathen have a conscience which reproves them for the vices in which they indulge, and the crimes they commit; that they *know* that their sins are sins in the sight of God. Their guilt should render our pity the more profound. But our pity were misplaced if it lead us to palliate the enormity of their guilt, or to imagine any escape from the awful penalties divine justice has pronounced against idolatry, except through faith in Christ Jesus.—*London Missionary Herald*.

DINAH, THE SLAVE MOTHER.

DINAH was a slave mother. When her first baby was born, she did not rejoice over her darling as other mothers do.

"Ben," she said, "dis child an't ourn; it may be tuk from us and sold any day."

"Well," said poor Ben, "it may be der Lord's chile, if it an't ourn."

Twelve children were born to Dinah—bright, handsome, healthy, frolicksome babies, dear to Dina's tender and loving heart, and they grew up children that a mother might well be proud of; but she had no part or lot in them. Home, with its treasured affections, was not for her. As they grew up, one boy and one girl after another were rent from her. Her mistress was often pressed for money; and when she had two or three hundred dollars to pay for the education and accomplishments of her children, the slave-trader would call, and laying down six or eight hundred dollars in gold and bills for Dinah's Lucy, or George, or Tom, they were sold.

"Selling my chil'en to pay for *her* chil'en," cried poor Dinah, in an agony of spirit.

"What is your gal worth?" asked the trader, eyeing one of Dinah's beautiful girls of fourteen years.

"Sir," said Dinah, bitterly, "she's worth to me what your daughter is worth to you."

But the trader took no account of that. A slave mother's heart, a slave mother's tears, a slave mother's grief had no entry in his calculations. Then her husband's master sold out and moved away. He had lived on a neighboring plantation, and he took Ben with him, and Dinah heard of him no more. "Dere don't no letters go' tween us," sobbed poor, grief-stricken Dinah. "We can't write, and it is as good as being dead; no, no, not so good." The poor woman hugged her last little one to her bosom, and looking up to the sky, her whole face wore the look of that agonizing prayer of the Saviour: "My God, my God, why hast thou forsaken me?"

Ah! thou poor slave mother, God has neither forgotten nor forsaken thee or thy suffering people. Thy wrongs have come up before him. The blood of the poor crieth unto Him.

"Like as a father pitieth his children, so the Lord pitieth them that fear Him. The mercy

of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children."—*American Tract Society, New-York.*

STRONG FAITH.

A MISSIONARY in Africa was addressing the inquirers one day on the persecution they were likely to suffer, when a woman present said: "I know I shall suffer much, but Jesus has got a big hand, and can hold me."

GOD'S ORGAN.

DURING a terrible thunder-storm, the scholars in a country school-house gathered round their lady teacher, and as many as could so buried their heads in her lap. Presently the lightning struck a barn near the school-house. The children screamed, all but little Hattie, a sweet four-year-old maiden, who, turning to her sister, said in a clear voice: "Don't be frightened, sister Mary; it is only God playing on his organ, and he won't let it hurt us."—*The Methodist.*

CONVERSIONS IN HAYTI.

REV. W. H. WEBLEY writes to the London Baptist Missionary Society that several conversions have occurred in the mission-school, and that the church is revived. He also states that an awful case of cannibalism has just come to light in connection with the practices of *Vaudoux*, near Port au Prince. These practices are being energetically put down by the Government, whilst their drums, collected in large numbers, have been burnt in the streets of Port-au-Prince. It is, indeed, a good sign that Gefrard and his Government feel themselves sufficiently powerful to carry these and similar measures into effect. Happily, too, such occurrences only render the Government, if possible, still more favorable to the propagation of the truth by Protestant missionaries. The priests, in the island papers, are openly blamed for tolerating, if not encouraging, various superstitious practices amongst the people. Indeed, perhaps many, did they dare say as much, would admit that the Gospel is the very remedy for this very sad state of things.—*London Missionary Herald.*

LETTERS TO THE TREASURER.

From a Kentucky Lady.

My husband has just returned from Lexington with the cheering intelligence from all quarters (with perhaps the disgraceful exception of Kentucky) of the overthrow of the spurious Democracy. May we not reasonably hope that the prestige of that once powerful organization has departed forever, and may we not trust also that the great and glorious Ruler of the Universe will yet redeem his people, although they have stained their pathway with the blood and tears of the innocent?

From Rev. S. W. King.

CITY POINT, VA., Nov. 10, 1864.

THE movements of the Potomac army are slow, and we, who are only a little acquainted with the causes therefor, and less informed of the designs of the Chief Commander against the rebels, can only look to Heaven for aid in this trying season. The interests of religion are in lively prosperity in this General Hospital. . . What is done here *must* be done quickly. We have therefore much to do, and the work is exceedingly exhausting. . . The "contrabands" employed at this post are very busy. They are industrious, anxious to learn, and devout. In prayer they say: "We thank you, God, for make us free."

The demands upon the Commission are great; its work is vast, and its success is wonderful.

RECEIPTS

From Oct. 1 to Oct. 31, 1864, inclusive.

MAINE.

Bangor. First Cong. Ch. and Soc.,	\$16.85, by	
J. A.; "C. H. A.,"	\$5,	21 85
Bluehill. Samuel Closson,		5 00
Brewer. Manly Hardy, by J. A.,		5 00
Thordike. Mrs. J. M. C.,		65
West-Auburn. Individuals of Ch., by J. A.,		7 00
Windham. Wm. T. Hall, \$1.25; J. Hanson and		
Dr. J. A. Parsons, \$1 ea.,		3 25
Woolwich. Mrs. E. H. Trott, \$2.50; J. P. Trott,		
J. Shaw, N. G. Gould, E. Carlton, and J. Percy,		
\$1 ea.; J. G., 50c.,		8 00
Winthrop. Bal. Legacy of Deborah M. Lowell,		
by S. S., Ex.,		36 94

NEW-HAMPSHIRE.

Bristol. Ch. and Soc., by Rev. C. F. A.,		7 00
Candia. G. B. B.,		50
East-Sullivan. Rufus Mason,		5 00
East-Wilton. J. D. H.,		50
Fitzwilliam. Individuals, \$16.75; Dea. R. B.		
Phillips, \$5,		21 75
Henniker. Mrs. Abigail Childs,		2 20
Keene. Est. Daniel Adams, M.D., to const. MRS.		
NANCY A. BRIGGS and CORNELIA A.		
ADAMS L. Ms., by W. S. B., Ex.,		200 00
Marlow. A. E. Wilson,		1 25
New-Durham. J. M. W., by W. & Co.,		50
Orfordville. Dea. N. Rugg,		10 00
Stoddard. H. W. D.,		25

VERMONT.

Bennington. Mrs. E. A. B., by J. C.,		50
Blackinton. F. A. F., by J. C.,		50
Dorset. Individuals, by J. C.,		2 50
East-Berkshire. A. C. Comings and family,		5 80
Essex. Mrs. A. C. Tracy,		2 00
Factory Point. Individuals, by J. C.,		1 00
Hubbardston. Mrs. E. A.,		25
Manchester. Individuals, by J. C.,		1 00
Marshfield. Mrs. H. C. Pitkin,		2 00
Richmond. Mrs. Cynthia Russell,		2 00
Rutland. Individuals, by J. C.,		7 50
St. Albans. First Cong. Ch., by C. B. S.,		81 50

MASSACHUSETTS.

Acton. Cong. Ch., by W. & Co.,		40 00
Ashburnham. First Cong. Ch. and Soc., by W. &		
Co.,		64 00
Ashby. Cong. Ch., \$21; others, 50c.,		21 50
Athol. Evang. Ch., \$68, by W. & Co.; additional,		
\$4.25, (\$80 of which to const. LEWIS THORPE		
L. M.),		72 25
Boston. Mrs. C. S. Drury, by W. & Co.,		1 00
Brimfield. Cong. Ch. and Soc., \$14.50, for <i>Foreign</i>		

<i>M.</i> ; \$5 for <i>Home M.</i> , and \$2.50, for <i>Bibles</i> ; by E. A., Treas.,	22 00
Cambridgeport. Mrs. J. Bridges, \$3.25; Miss Sally Sparrow and Mrs. M. Carter, \$1 ea.; Mrs. E. K., 75c.,	6 00
Chelsea. Mrs. E. C.,	50
Chicopee. Mrs. C. W. Cooley,	5 00
East-Hampton. First Ch. and Soc., \$13.38; Rev. H. Smith, \$5,	18 33
East-Middleboro. N. E. and Mrs. I. S., 50c. ea.,	1 00
Fitchburgh. C. C. Ch. and Soc., \$115; A. F. Adams and wife, \$15; "Miss A. E. C.," \$6,	186 00
Gardner. Asa Richardson,	10 00
Hanover. "L. E. W.," by W. & Co.,	5 00
Hatfield. Cong. Ch. and Soc., by J. A. B., Treas.,	148 20
Harvard. Evang. Cong. Ch. and Soc., by W. & Co.,	89 75
Holden. Cong. Ch. and Soc.,	76 03
Hopkinton. Lee Claffin, \$200; First Cong. Ch., to const. REV. HIRAM BINGHAM L. M., by W. & Co., \$30	280 00
Housatonic. Cong. Ch., by Rev. J. B.,	7 00
Lincoln. Jonas Smith, by W. & Co.,	5 00
Littleton. Dea. T. S. Tuttle, by W. & Co.,	7 00
Lunenburg. Evang. Cong. Ch., by W. & Co.,	7 50
Medfield. Mrs. S. A. Goodell, by W. & Co.,	1 50
Medway. Cong. Ch. and Soc., by W. & Co.,	13 50
Mopson. Mr and Mrs. S. Converse, \$2; Mrs. H. Converse, \$1,	3 00
New-Marlboro. "A Friend," to const. REV. C. C. PAINTER L. M.,	30 00
Northampton. Florence Ch.,	32 45
North-Brookfield. Union Cong. Ch. and Soc.,	203 37
Norton. Trin. Cong. Ch. and Soc., by E. B.,	22 64
Orange. Cong. Ch., by Rev. D. P.,	20 40
Shirley Village. Cong. Ch. and Soc.,	5 50
Springfield. Horace Kibbe, \$10; R. M. Cooley, \$5; C. Barrows, — Payne, and G. Kibbe, \$2 ea.; M. Elmer and R. Elmer, \$1 ea.; others \$1; "A Friend," \$1,	26 00
Stockbridge. Rev. N. H. Eggleston and Rev. J. Brewer, \$1 ea.,	2 00
West-Brookfield. Francis W. Stone, deceased, by C. M. B.,	3 00
West-Boylston. J. B. Drury, to const. JOHN E. DRURY and LEVI A. DRURY L. Ms.,	60 00
Westminster. By L. H. B.,	2 00
Williamsburgh. S. M.,	30
Woburn. "A Friend," by W. & Co.,	10 00

CONNECTICUT.

Avon. M. E. Case, \$1; M. H., 50c.,	1 50
Bethlehem. Dea. John N. Crane,	5 00
Birmingham. Henry Somers, \$10; J. Tomlinson, Jr., \$5; Truman Piper, \$3,	13 00
Burrville. Milo Burr, \$3; B. Pond and H. Colt, \$2 ea.; J. C. Barber and M. Miller, \$1 ea.,	9 00
Canterbury. Legacy of Reuben S. Hazen, de- ceased, by Rev. T. A. H.,	100 00
Cheshire. AMASA PRESTON \$20; MRS. LOIS A. PRESTON, \$7, bal. to const. themselves L. Ms.,	27 00
Clinton. Wm. Hall,	10 01
Colebrook. Osborn Stillman,	2 00
Danbury. E. H. T.,	50
Darien. Cong. Ch., by Rev. J. E. Barnes,	25 00
Granby. James Lewis, \$3; Mrs. J. Lewis, \$1,	4 00
Hartford. Mrs. Ellery Hills, \$30, to const. AL- BERT E. HILLS L. M., Miss Elizabeth Coolidge, \$18,	43 00
Hebron. Jasper Porter, \$7.25; Dea. S. Smith and O. B. Porter, \$5 ea.; Miss M. Porter, D. Strong, and J. White, \$1 ea.; others, 75c.,	21 00
New-Haven. Mrs. A. Townsend, \$30, to const. SIDNEY A. THOMAS L. M.; Mrs. Ira Atwater, \$5; "A Friend," \$3; "A Friend," \$20, by A. T.; Mrs. Dea. Lathrop and Miss A. Aede, \$1 ea.,	60 00
New-London. Geo. M. Congdon,	2 00
Pomfret. Mon. Con. Coll., by B. P.,	2 00
Putnam Village. Cong. Ch., by Rev. G. J. T.,	9 25
Simsbury. Miss Rowena Barber,	2 50
Southbury. Mrs. S. M. Johnson, \$5; A Friend, \$2,	7 00
Suffield. Mrs. L. H. Palmer,	1 00
Sprague. Mon. Con. Coll., by W. E. D.,	10 00
Terryville. Cong. Ch., (of which Milo Blakeslee \$31, to const. BURR S. BEACH L. M.),	142 50
Torrington. Ch. and Soc., by H. L. R.,	16 00
Warren. Cong. Ch., to const. DEB. WILLIAM HOPKINS and DEB. CLARK S. SWIFT L. Ms.,	66 55

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West-Haven. Alexis Painter,	20 00
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Weathersfield. Simeon Hale, \$20; P. South- worth, \$5; C. Adams, \$3; H. Savage, \$2.50; A. Galpin, \$1, by Dea. G. S.,	81 50
Woodbury. Judah Baldwin, \$15; W. C. Cothren, \$2; A. W. Mitchell, \$10,	27 00
Winchester Center. Cong. Ch. Coll., by E. F. B., Treas.,	24 30
Willimantic. Cong. Ch., \$54.45, bal. to const. MRS. ALMIRA G. WOODWARD and MISS LOUISA CHASE L. Ms., by Rev. S. G. W.; "E. and D.," \$5,	59 45

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Dobbs' Ferry. R. B.,	25
Geneva. Individuals, by N. T. C.,	1 25
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Otisco. John C. Hitchcock, \$10; A Friend, \$5,	15 00
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Wakeman. Miss. Soc., \$4.15, by Rev. T. B. P.; Young Peoples' Miss. Soc., \$2.20, by S. C. C., Treas.,	6 35

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Lake Emly. Welsh Cal. Meth. Ch., by J. D., Treas.,	33 05
Proscatton. Welsh Cal. Meth. Ch., by J. D., Treas.,	33 70
Seion W. P. Welsh Cal. Meth. Ch., by J. D., Treas.,	12 75
Waukesha. Welsh Cal. Meth. Churches: Salem, \$9.75; Soar, \$8.05; Bethesda, \$7.50; Jerusalem, \$3.80, by J. D., Treas.,	28 60

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Emmitsburgh. David Gamble, to const. REV. W. T. GOTWALD L. M.,	50 00

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Reading. David Emerson,	5 00
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Collamer. Cong. S. S., by S. C. H.,	4 46
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